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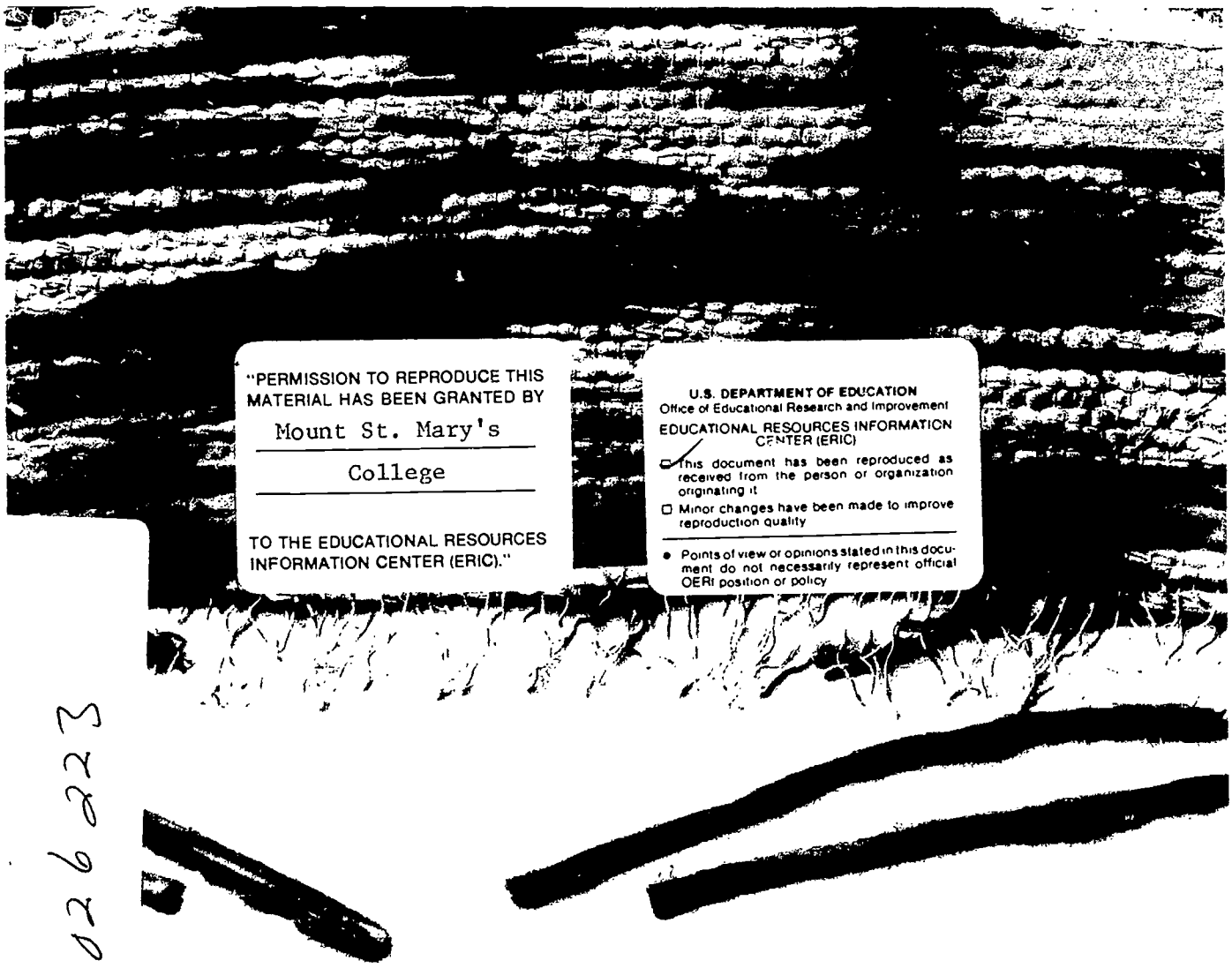
ABSTRACT

This monograph examines the process of initiating a faculty and staff development program in multicultural education at Mount St. Mary's College (MSMC) in Los Angeles, California between the year 1985 and 1988. As the population of Los Angeles changed during the 1970s and 1980s, issues of ethnical diversity at MSMC itself became increasingly pressing. In 1986, MSMC received a grant from the Consortium for the Advancement of Private Higher Education (with matching funds from the Times-Mirror Foundation) designed to make the entire faculty and staff of the college more effective in dealing with cultural differences among students through all-college programs and workshops. This report provides brief summaries of the lectures and workshops that were presented to the college community and discusses the selection of the guest speakers. It is noted that some of the invited speakers provided faculty members with resources on literature, art, music, and history that they could share with their students, while other speakers and workshops dealt with teaching methodologies that have been shown to be successful in a multicultural classroom. In addition, the guide describes the way in which mini-grants were awarded and administered to faculty for intellectual exploration concerning culture and its role in education. It also provides excerpts from six of the funded research projects. Finally, the guide presents brief excerpts from an annotated bibliography of African-American, Asian-American, Native-American, and Hispanic-American authors that was created to provide a resource of multicultural literature for use by the faculty at Mount St. Mary's College. (GLR)

Celebrating Cultural Diversity
in Higher Education Series

The role of faculty development in multicultural education



Mount St. Mary's College
Los Angeles, California

Celebrating Cultural Diversity in Higher Education

The Role of Faculty Development in Multicultural Education

Mariette T. Sawchuk, Editor

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Mount St. Mary's College, Los Angeles, California

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Foreword

Celebrating Cultural Diversity in Higher Education

Educating a multi-ethnic student population for life in a multicultural world is one of the greatest challenges facing institutions of higher learning in the 1990s. The task is complex and, in some respects, controversial. All facets of college life are involved—admissions, curricula, faculty development, financial aid, fund raising, library holdings and student development. Mount St. Mary's College in Los Angeles (MSMC) has been engaged in the process of implementing multicultural education on its two campuses for over 10 years. Grappling with the issues raised by multicultural education has been by turns exciting, difficult, frustrating, and surprising. Through the experience, faculty, administrators, and students have been immeasurably enriched. Cultural diversity on campus, acknowledged and utilized as a catalyst for learning, can be a tremendous source of strength for higher education in the United States. Mount St. Mary's College is publishing this series of monographs, *Celebrating Cultural Diversity in Higher Education*, to help other institutions exploring the potential of multicultural education.

The MSMC experience has shown that cultural diversity becomes a positive force on campus when faculty and staff see that diversity as an opportunity for learning rather than an obstacle. Therefore, faculty and staff development on the subject of culture and learning is crucial to effective multicultural education. This monograph describes the way in which MSMC went about such a faculty development program during the years from 1985 to 1988. In addition to outlining the process, the monograph includes a summary of one representative workshop and excerpts from some of the faculty and staff research projects.

Mount St. Mary's College, Los Angeles

Founded by the Sisters of St. Joseph of Carondelet in 1925, Mount St. Mary's is an independent, Catholic college with a special concern for the education of women. The college offers a curriculum in which career preparation at every level is firmly based on the liberal arts and sciences. The college also emphasizes the study of ethics and encourages multicultural awareness through academic and co-curricular activities.

For undergraduates, the college offers both two-year associate in arts degrees on the downtown Doheny campus and four-year baccalaureate degrees on the Chalon campus in west Los Angeles. The evening/weekend division enables working students to earn associate or baccalaureate degrees in selected majors or certification in paraprofessional programs. Graduate programs are available in education, psychology, physical therapy, and religious studies.

Although small, Mount St. Mary's student body is remarkably diverse: 1,200 students self-reporting their places of birth listed more than 42 states and 43 foreign countries. The ethnic diversity of the undergraduate student body closely parallels that of Southern California: 12% African-, 37% Anglo-, 15% Asian-, and 36% Hispanic-American. Approximately 60% are Catholic. About half of the students reside on campus and half commute.

Every aspect of a MSMC education is characterized by concern for the individual student—her goals, her talents, her development. This concern for the individual student led to the evolution of the College's dual campuses and programs, features which are among MSMC's greatest strengths. Unified by one administration and one faculty, the college specializes on each campus. The Doheny campus offers both associate in arts degrees leading to immediate

employment and an alternative access program admitting students who show a potential for success in college despite weak academic records. Alternative access students have average GPA's of 2.50 on a 4.00 scale and average composite SAT scores of 660. They are often the first in their families to attend college and must struggle with poverty, inadequate high school backgrounds, and pressing family obligations. For many students, English is a second language. The alternative access program, a direct response to their needs, has been dramatically effective in enabling these students to succeed. Approximately 68% of those who come as freshmen earn their associate in arts degree in two years or transfer to a baccalaureate program. Seventy-five to 80 percent of those who persist go on to baccalaureate study in Mount St. Mary's four-year program (50%) or at other institutions (25-30%). Significantly, students transferring from MSMC's alternative access program do well in the four-year program, meeting the challenge of demanding academic standards. Some continue their studies further, earning graduate degrees. Research has been done on the alternative access program at MSMC's Doheny campus and a model program developed, which is described in this series' first monograph, "Access and Persistence: An Educational Program Model."

The baccalaureate program on the Chalon campus focuses on students who have demonstrated their ability to succeed academically. Baccalaureate freshmen have average SAT or ACT scores placing them in the top quartile of college-bound students nationwide. Minorities make up a large percentage of these talented students. About half of the candidates for MSMC's prestigious, merit-based President's Scholarships are African-, Asian- or Hispanic-American. The baccalaureate program has been recognized for its excellence by independent organizations such as *U.S. News and World Report* and *Changing Times* magazines. Special opportunities centered here include the honors program, the Women's Leadership program, the Model United Nations delegation, and the Minority Biomedical Research program.

Multicultural Education

As the population of Los Angeles changed during the '70s and '80s, the student body at Mount St. Mary's College gradually became more ethnically diverse with the change initially more apparent on the Doheny campus. The college's own recruitment efforts at inner city high schools contributed to this change. Faculty working with students from diverse cultures became aware that students experienced academic difficulty when their cultural assumptions were different from those of the college. Respect for authority, for example, is a strong value for Asian-American students. Consequently, they often avoid asking questions in class even when they are confused about the subject matter. These students interpret the act of questioning as a challenge to the teacher implying incompetent instruction. Most faculty members, on the other hand, interpret student questions as a sign of interest and involvement in the class. Some faculty may even lower a student's grade for failure to participate. In order to avoid these misunderstandings and others like them, interested faculty and administrators began to explore ways to teach students and their parents about college assumptions and to learn about the world views of various ethnic cultures. English teachers began to look for novels, poetry and plays by authors from a variety of ethnic groups in order to stimulate student interest. Faculty came to "brown-bag" lunch meetings to exchange ideas and teaching methodologies that helped students succeed. Mount St. Mary's College began to explore the implications of multicultural education not only on a theoretical level, but also on a pedagogical one.

In 1986, Mount St. Mary's received a grant from the Consortium for the Advancement of Private Higher Education (CAPHE) to increase faculty and staff awareness of the link between culture and learning, a project this monograph describes in detail. Matching funds for this project were supplied by the Times-Mirror Foundation. The first objective of the grant, as stated in the proposal, was "to make every member of the faculty and staff more effective in dealing with cultural differences among the college's students" through all-college programs and workshops. The second was to provide funds for individual faculty and staff to research particular, practical topics related to culture and learning.

This grant was a resounding success. It funded speakers for 15 all-college events and numerous departmental workshops. In the course of the grant, 30 research projects were undertaken. Twenty departments and administrative offices were involved in these projects, and over 40 members of the faculty and staff contributed to them. Many of the monographs in this series are a result of these CAPHE-funded research projects. Another important result of this faculty and staff development grant was a gathering momentum for further institutional change. The education department received a second grant from CAPHE/NYNEX matched by the ARCO Foundation to infuse multicultural content into the subject matter courses (such as English and history) required for an elementary teaching credential. Funding from the AT&T, Ford, and Teagle foundations has made it possible for the college to research the alternative access program and share the results with other colleges and universities through publications, workshops, and presentations at conferences. Grants from the Knight and Ford foundations, the Pew Charitable Trust, and the Clowes Fund, Inc., have enabled the college to undertake a revision of the core curricula with the goal of making multicultural awareness a central component of a Mount St. Mary's education. MSMC is still very much in the process of incorporating multicultural dimensions into every aspect of college life. The experience is a challenging and invigorating one.

Costs associated with introducing this *Celebrating Cultural Diversity in Higher Education* series have been underwritten by the CBS Foundation. A grant from the Clowes Fund, Inc., has helped to defray the cost of this monograph, "The Role of Faculty Development in Multicultural Education."

I

Introduction

As I took roll for my American literature class in the Fall of 1985, I thought, 'This is the United Nations: Alfonso, Challappa, Brady, Evans, Gonzalez, Lee, Marti, Otani, Ramirez, Wong!' I wondered if we had anything in common. Perhaps by studying the literature of America together, we could create a shared experience from which we could all learn.

—MSMC English Instructor

The situation confronting this English professor was a common one at Mount St. Mary's College in the 1980s. A faculty and staff, which was, for the most part, Anglo-American, undertook the education of a student population growing more culturally diverse with each passing year. Faculty and administrators began to consider how to educate a multicultural student body more effectively. One response was stepped-up efforts to hire faculty and staff from minorities traditionally underrepresented in higher education, who could serve as role models for students. During the '80s, unfortunately, the number of doctorates awarded to African- and Hispanic-Americans was declining sharply. Competition for these graduates was, and continues to be, keen. The decreasing pool of minority doctorates, budgetary constraints, and the number of tenured faculty made it inevitable that the majority of the faculty at MSMC (as at most other American colleges and universities) would continue to be Anglo-American through the 1990s.

Until the college was able to have a more ethnically diverse faculty and staff, faculty development provided a way to improve the education of a multicultural student body. When the Consortium for the Advancement of Private Higher Education (CAPHE) invited MSMC to submit a grant proposal, the administration saw a way to undertake faculty/staff development in multicultural education on a broad scale. The college submitted a proposal with two basic objectives: the first was to help every member of the faculty and staff become more effective in dealing with cultural differences among students through lectures, workshops, and programs open to all. The second was to provide faculty members with mini-grants for research on specific topics related to culture and learning. The proposal was funded in January of 1986, and the first mini-grant applications were filed in June of that year. "Unity through Diversity" became the theme of the 1986-87 academic year. A keynote lecture at the faculty convocation in September 1986 launched a study on the relationship between culture and learning, the impact of which is still being felt.

Assumptions

There are probably as many definitions of culture as there are of love. This monograph will not attempt to offer a conclusive one, but instead uses as a working definition that given by the noted anthropologist Sir Edward Burnett Tylor when he introduced the term into anthropology in his book *Primitive Culture:* "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society." Culture includes many elements of which human beings are conscious, such as the murals of Diego Rivera or the Buddhist wedding ceremony, and also many things of which they are usually unaware, such as rules governing interruptions in conversation. Culture underlies every aspect of life and behavior, including common sense beliefs about the world, time, space, relationships, courtesy and values. Misunderstandings often occur when people of different cultures interact, particularly if one or both are unaware of their culturally determined expectations.

When the college began its faculty/staff development program on culture and learning, the

president, academic deans and grant coordinator shared certain assumptions. The first and most obvious was that everyone—students, faculty, staff, and even administrators—has a culture. One goal of the program was to help members of the college community become more aware of their own cultural expectations as well as to help them understand the cultures of students from various ethnic backgrounds.

The second assumption underlying the program was that culture affects learning. Cross-cultural studies over the last quarter century have demonstrated that differing cultural contexts promote different kinds of development in reading, writing, mathematical and analytical abilities. The methods by which faculty members teach, their expectations of student behaviors, and their standards for evaluation are all products of culture. Student success or failure may be related to how compatible the cultures of the student and instructor are or how well one or both adapt to the other.

What happens outside the classroom can also have a profound effect on the quality of a student's college experience. Making friends, living with a roommate, and balancing study with co-curricular activities and leisure are typical student experiences that have important cultural components. For students from a cultural minority background, these non-academic areas may present particular problems because differences in underlying beliefs may permeate their experiences yet are especially hard to identify. Issues of relationship and daily routine, moreover, are likely to be emotionally charged. MSMC made a vigorous effort to involve administrators and staff working in residence, co-curricular activities, and student services in the programs on multicultural awareness.

A third and final assumption is that each college and university has its own subculture, some of which is written down in the college catalog and student handbook while other aspects are learned informally. Mount St. Mary's College, for example, has a tradition of emphasizing community service, an aspect of the college subculture that has been articulated and written down in the mission statement of the college. One of the college traditions passed on informally is the custom of greeting everyone on campus, even strangers. One goal of studying the relationship between culture and learning is to investigate and articulate aspects of MSMC's own subculture.

Goals

As the College prepared to initiate the faculty development program in 1986, the hopes of the administration and coordinators were relatively modest. The aim was not to make the college culturally neutral. As a Catholic, liberal arts college, Mount St. Mary's stands solidly rooted in Western culture. Its structure, expectations, goals, and curricula, like that of most American colleges and universities, have evolved from and reflect the values and assumptions of Western culture. The very emphasis on truth, the appreciation of diversity, and the exploration of non-majority cultures that gave impetus to the project is in the best tradition of Western and American culture.

Neither did college administrators expect an immediate revision of the curricula or even a general consensus about the nature of multicultural education. The goal was rather to give faculty, administrators and staff additional tools for meeting the educational and personal needs of ethnically diverse students. The college community was invited to hear artists, anthropologists, educators, psychologists, sociologists, and writers discuss aspects of many ethnic cultures, providing faculty members with resources on literature, art, music and history that they could share with their students. Other

speakers and workshops dealt with teaching methodologies demonstrated to be successful in a multicultural classroom. With lectures and conferences as catalysts, individual members of the faculty and staff turned to mini-grants to fund research into topics on multicultural education which offered promise of improving their effectiveness with the students they encountered daily.

In retrospect, the faculty/staff development program in multicultural education was successful because members of the college community were *invited* to participate. They could be as much or as little involved as they chose. At times, faculty convocations that all were expected to attend became the forum for a guest speaker. In general, however, organizers of the program aroused interest by inviting noted scholars and artists, who happened to be members of minority groups. Faculty and staff attended because they were interested in the ideas under discussion. They were not asked to debate the merits of multicultural education in committee meetings or faculty senate; they were not plunged into curricula revision or exhorted to overhaul their courses. Free to explore new ideas from their own points of view, faculty members and staff seized the opportunity, transforming the college in the process. The results were not always neat or orderly. Some faculty and staff encountered obstacles in the execution of their research and had to change direction. Some efforts overlapped or duplicated one another.

Despite, or perhaps because of, this open-ended process, the faculty and staff development projects generated an awareness of cultural diversity that permeates the campus today. When a student is in academic difficulty, her professor or advisor will frequently investigate to see if a cultural misunderstanding is part of the problem. Resident advisors in the dormitories and staff in the student development office are more aware of cultural issues when planning activities, mediating conflicts, and offering counsel. Faculty members draw on materials and examples from many different cultures when planning their courses. Student have formed organizations celebrating the heritage of African, Asian, and Hispanic cultures. A revision of the core curricula is now underway with the goal of integrating multicultural education into its structure and content. More and more, faculty and staff see the ethnic diversity of MSMC's students as a resource, and teach these students to see their multicultural campus and multicultural city as providing opportunities for learning, growth friendship and understanding.

This process of faculty and staff development in multicultural education is replicable by other colleges and universities or schools or departments within a larger educational institution. To help other interested educators in beginning the process, the next chapter discusses the selection of guest speakers and presents a summary of a major symposium presented during MSMC's faculty and staff development program. Subsequent chapters describe the way in which mini-grants were awarded and administered and provide excerpts from six of the funded research projects.

II

Lectures and Workshops

A faculty is multicultural not only because it has members of various cultural groups, but because it thinks about culture and its importance in its everyday discourse. The idea of culture is part of the mental life of the faculty.

—Thomas Weisner

During the 1986-87 and 1987-88 academic years, Mount St. Mary's College invited a variety of scholars, writers, artists and educators to speak to the faculty, administration, and staff on various aspects of culture and education. The nature and importance of culture is a complex and often controversial subject as is the topic of education, its goals and methods. By bringing in experts from many different fields to share their research and experience on culture and education, the college administration opened a dialogue among members of the faculty and staff with a common vocabulary and knowledge-base provided by the presenters. The goal was not to achieve consensus on the nature of multicultural education—even the experts don't agree—but rather to stimulate interest, exploration, and debate. The resulting colloquy, still going on today, has led to research, planning, and revision in all areas of the college.

In selecting speakers, primary consideration was given to diversity. Coordinators of the program sought to bring to campus scholars from a variety of disciplines with different approaches to and opinions about multicultural education. Speakers were ethnically diverse and differed greatly in their style of presentation from the warm, all-embracing, poetic affirmations of Maya Angelou to the challenging, even abrasive, exhortations of Halford Fairchild, to the scholarly discourse of Douglass Price-Williams. Because of the impressive educational resources of Southern California and its rich ethnic diversity, most lecturers came from the greater Los Angeles area.

Faculty and staff response to guest speakers and symposia varied with the topic and timing of the program and the credentials of the presenter. The personalities of speakers and of individual faculty/staff members also played a part. Halford Fairchild, who spoke at the faculty convocation launching the program, raised hackles by vigorously decrying the "ethnocentrism" and "inertia" of American higher education. While some institutions may wish to choose a less controversial speaker for the opening event, it is essential that they not eschew controversy. The subject of multicultural education is not only intellectually complex, but also emotionally charged. At Mount St. Mary's, we found that some conflict, resistance to new ideas, and even anger, were unavoidable parts of the process of faculty development, and the resulting dialogue was well worth the sparks generated along the way.

Space does not permit a description of all the lectures, workshops and presentations given under the auspices of this faculty/staff development program. (For a complete list, see the first monograph, "Access and Persistence: An Educational Program Model," pp. 42-43.) Instead, this section will focus on a major symposium given by cultural anthropologists, psychologists and educators in order to share with the reader some of the substance as well as the process of the faculty/staff development program.

Issues in Culture and Education

Coordinator: Thomas Weisner, Professor of Anthropology and Psychology, UCLA

For this workshop, Thomas Weisner brought together six scholars doing research related to culture and education. Some focused on an aspect of culture, others on the culture of a particular minority group, on cognition, on

education, and on women's health. They discussed culture and education from different points of view, at times disagreeing vigorously with one another, particularly about the importance of cultural understanding in the classroom. Brief sketches of each presentation are provided below to give the reader something of the flavor of the symposium.

Thomas Weisner
Professor of Anthropology and Psychology, UCLA
Research interests: family and culture, human development and child rearing, education

Weisner began by suggesting the breadth that is encompassed in the word "culture." It includes not only ritual, myths, holidays, celebrations, and foods, but tools for the mind: ideas about the world, about social organization, and about values. He differentiated culture from ethnicity, which is a label, sometimes negative, imposed by a larger social system. He also warned the faculty that culture was not just for exotic peoples: white, middle-class Americans have a culture, too. One paradox encountered in studying other cultures is that the researcher begins to see more clearly the basis of his own.

Weisner also pointed out that it is not sufficient merely to identify important features of students' cultures. Once that is done, faculty and staff have to identify which features are salient to their goals and decide how best to utilize them. There are four responses to a particular cultural feature, any of which may be appropriate depending on the objectives the teacher has set. The first is to extend the cultural feature into the classroom. If students are used to a great deal of peer interaction at home, for example, the teacher can utilize peer interaction as a teaching strategy, focusing that interaction on tasks to be done or skills to be learned. Secondly, a teacher may choose to ignore a feature of the culture, neither forbidding nor encouraging it. (Note that this is a principled decision, not an oversight caused by insufficient knowledge.) Thirdly, one can reject a feature of the student's culture. If high levels of physical violence exist at home, faculty and administration can strictly enforce rules that forbid hitting and other forms of violence at school. Finally, a particular feature of a student's culture can be encouraged, such as memorization through storytelling.

Weisner introduced the participants in the symposium. As coordinator, one of his goals was to present scholars tackling the problem of culture and learning from several different perspectives to show something of the complexity of the research and the range of opinions that the topic generates.

James Vigil
Professor of Anthropology and Director of Ethnic Studies, USC
Research interests: Hispanic-American cultural history, Hispanic-Americans and education, and Mexican-American self-identity

In the first part of his presentation, James Vigil outlined the way in which four different cultural groups—Indian, Spanish, Mexican and American—blended to form what he called the Chicano, or Mexican-American, identity. He briefly sketched the historical, as well as cultural forces that fueled this process. With this background, he turned to the topic of education and acculturation. It has long been a hypothesis in the larger society that the more completely Chicano students have become acculturated to the dominant society, the better they do in school. Vigil's research, however, turned up other findings. First, the path to assimilation is not the same for each individual. In studying Chicano students, Vigil identified six different subgroups at various stages of assimilation ranging from the Mexicano, who speaks Spanish, follows traditional

Mexican cultural patterns, and is eager to get ahead, to the fully assimilated English speaker, who identifies himself as an American. In between these two extremes were groups he called the cholos, streetwise teenagers, often gang members, who speak little or no Spanish and non-standard English; the Hollywood swingers, also partially acculturated who concentrate on partying and may take drugs; the stoners, heavily involved in drugs; and a new group, the cha-cha's, first-generation Mexicans trying to distinguish themselves from the other groups. In terms of school performance, the partially acculturated students did markedly less well than the Mexicanos or the fully assimilated Americans. He found several factors predictive of student success, including a strong, supportive father, a strong work-ethic in the family, a clear ethnic identity (either Hispanic or American), encouragement from significant others, and individual temperament. Vigil concluded with a warning that no ethnic group is homogeneous. Seen by the insider or the careful researcher, there are always a variety of different subcultures or life paths.

Douglass Price-Williams
Professor of Anthropology and Psychology, UCLA
Research interests: cultural influences on modes of thought and cognition

The study of cognition has involved researchers from three disciplines: psychology, anthropology and linguistics, each with its own particular biases. Therefore, comparing results and making sense of the research can be a complex process in and of itself. The word cognition covers three broad areas: perception, memory and expression, all of which are subject to cultural influences. A key study on perception was done with simple optical illusions to test the hypothesis that habits of visual inference were influenced by the surrounding environment (desert, jungle, tundra) and by the subjects' means of livelihood (hunter/gatherer, farmer, fisherman). Americans and peoples of other Westernized cultures tended to perceive the optical illusion, while hunter/gatherers did not. A related study of field dependency, in which subjects were asked to find a specific shape in a complicated visual pattern, showed that fishermen tended to be field independent while farmers were field dependent.

Storage of data, or memory, also seems to be influenced by cultural features. Researchers have found that the structural features of memory are rooted in the physical nervous system and so independent of culture. Control features, how an individual retrieves a particular piece of information, are dramatically shaped by culture. One common method for remembering items in Western culture is the strategy of classification. Given a series of random words or objects, Westerners often organize them into related groups, remembering all the words related to food together, for example. Many non-Western cultures, on the other hand, use stories to remember lists. In the Marshall Islands, navigators use a complex system of sticks tied together with muscle shells to remember important information such as distance and currents. The length of the sticks refers to distance, the shape refers to currents and swells, the muscle shells refer to islands. Each individual's bundle is different from that of any other because they are mnemonic devices not representations.

Price-Williams used research in the area of expression to show how scholars often study elements of a culture in which they are interested, rather than those features important in the culture itself. Among Australian aborigines and Native Americans, waking dreams are important religious and social experiences. Western investigators are hampered in their study by a lack of anything comparable in our culture. Even the vocabulary available to them distorts the

experience. One researcher may call a waking dream a vision, another a hallucination. More is revealed about the biases of individual researchers by their choice of words than is revealed about the culture which they are studying.

Ronald Gallimore
Professor of Psychiatry, Behavioral Sciences, Education, UCLA
Research interests: culture and teaching, learning, and school innovation

Ronald Gallimore has been the director of an innovative school teaching literacy skills to Hawaiian elementary school children. He starts with the premise that all teachers are responsible for passing on a body of knowledge to children. All children, whether from ethnic minorities or the dominant culture, moreover, come to school to learn new things. The classroom teacher should make some accommodations to the students' culture, but what those accommodations may be is determined by the individual interaction between teacher and student, not by reference to a list of culture features or theories.

Over the years, researchers on education have found it difficult to identify what good teaching is. By studying the ways in which societies socialize their children, Gallimore has come to believe that good teaching is "assisted learning." It occurs when the teacher (who may be a parent, an older sibling, or a master craftsman) assists a child to engage in a cognitive process beyond the child's own ability level and brings it to a successful conclusion. A parent whose four-year-old child has lost a shoe, for example, assists the process of remembering by breaking down the task: "Is it in your bedroom? The living room? Outside?" Finally, the child remembers and exclaims, "Yes!" A cognitive process that is usually internal in an adult is external in the teaching process. The teacher and the child do it together. The process that the child is learning appears first in the interpersonal relationship between the teacher and the child.

If teaching is to be successful, the teacher must make some accommodations to the child's culture. Gallimore warns, however, against basing accommodations on generalizations about a particular culture. In doing so, the teacher may miss the needs of the particular, individual child who stands before him. Rather than look at generalizations about ethnic cultures, Gallimore recommends looking at the child's eco-cultural niche. The eco-cultural niche is the local environment in which the family lives with its resources, strengths, and problems. The eco-cultural niche includes such factors as subsistence level, workload of the parents, child-care practices, and other mundane factors involved in daily life. A good way to explore the eco-cultural niche is to map out the daily routine of the child, asking for each activity setting who is there, what is being done, why is it being done, and how is it being done. In Gallimore's experience of running an experimental school, the cultural data he and his assistants obtained were more useful in explaining why a certain classroom structure was successful than in suggesting new strategies to try.

Claude Goldenberg
Lennox School District, UCLA
Research interests: putting educational theory to the test in real classroom settings

Currently a first-grade teacher, Claude Goldenberg began by asking the questions most faculty were pondering: What does culture have to do with education? Should I take cultural differences into account in the classroom? If so, how? Most people advocating multicultural education hypothesize that the white, middle-class environment of the school may be alien to children

from other cultures. If teachers learn about the features of a child's culture, that knowledge will, supposedly, help them be more responsive to the student. Troubled by that theory, Goldenberg worries that teachers may wind up teaching cultural abstractions not the real children in their classroom.

He cites four problems with the superficial application of ideas about particular ethnic cultures. The first is that individuals differ widely within a culture. The various groups of Mexican-American teenagers that James Vigil described provide a perfect example of the heterogeneity within a "single" culture. Cultural generalizations do not hold true for every member of a particular culture. Second, individual differences within a culture are often greater than those between cultures. Just because a particular behavior (reading the newspaper, for example) is less frequent in an Hispanic-American household than in an Anglo-American home does not mean that it is alien to the Hispanic-American child or infrequent in all Hispanic-American households. Third, the instructional consequences of cultural differences are far from clear. As Weisner pointed out, a teacher may choose to ignore or reject a certain cultural feature. Cultural interpretations of a child's behavior, moreover, may do him harm. If an Hispanic-American child's reading difficulty is attributed to the cultural generalization that there is less reading in the home, the teacher may not pursue other more important causes of his reading disability. Finally, focusing on cultural differences obscures cultural similarities. In his experience as an elementary and junior high school teacher, Goldenberg discovered that the vast majority of Hispanic-American parents share many values with Anglo-American parents, including a desire to be contacted when their child is in trouble with school work or behavior and a belief that parental involvement is crucial to their child's educational success.

Children from ethnically diverse cultures need sound academic instruction first and foremost. Many principles of learning are valid across cultures, such as the need for feedback to assess one's progress in mastering a given task. Another broadly applicable principle is the need to have teachers relate what students already know to what they have just learned. Goldenberg's advice to teachers, then, is to establish objectives and be prepared to change instructional strategies when students do not achieve them. "Attend to the child," he said, "and the cultural issues will attend to themselves. If they are important, they will emerge."

Carole Browner
Professor of Psychiatry and Behavioral Sciences, UCLA
Research interests: relationship between cultural beliefs and health in Hispanics

Mount St. Mary's College has a number of strong academic programs in health care fields including pre-medical, nursing, physical therapy, physical therapy assistant, and occupational therapy assistant programs. Educating health care professionals to serve Southern California's multicultural population means paying increasing attention to cultural dimensions of health and illness. Because of the strong interest in issues of culture and health, the symposium included Carole Browner, who has done extensive research on this subject among Hispanic women in Columbia and Mexico. She focused on issues relating to women's reproductive health and control of their fertility. Not surprisingly, she found women's attitudes toward pregnancy depended greatly on their social and economic status. In Columbia, she studied women who sought abortions compared with those who continued their pregnancies. These women lived in an urban area of Columbia in traditional nuclear families, usually some distance from

relatives. They did not work outside the home. Husbands frequently carried on affairs with other women simultaneously. She found that the decision to continue or terminate a pregnancy was almost exclusively based on the strength of the woman's relationship with her male partner. If the relationship was strong, the woman continued the pregnancy. If the relationship seemed unstable or if the man had ended the relationship, the woman terminated the pregnancy. If the woman consulted her partner, his views about continuing or ending the pregnancy always took precedence over hers. In this socio-economic environment, women and their children cannot survive without the support of a man, which made the marital relationship the overriding consideration in fertility decisions.

Abortion is considered both a sin and a crime in very traditional, Catholic Columbia, and women known to have had abortions are stigmatized. Browner wondered how women gathered sufficient resolve to defy cultural norms. In interviews with over two hundred pregnant women, she learned that Columbian women viewed a missed period as late and regarded the taking of herbal and other remedies as a way to regulate menstruation, not achieve abortion. Failure to menstruate is regarded in Columbia as a serious threat to a woman's health, leading to tumors, cancer and other illnesses. Most women believed that it was morally correct to attempt to regulate menstruation within the first month after a missed period, and about half felt that efforts could continue into the second month as a way to maintain health. These remedies were regarded as a test of pregnancy. If a woman were not pregnant, they would bring on her menses; if she were pregnant, they would do no harm to mother or fetus. In casual conversations, Browner discovered that men seem to be largely unaware of these remedies. She hypothesizes that having this secret knowledge about remedies to regulate menstruation represents women's attempt to maintain a degree of control over their own fertility. Clearly, then, the way a woman thinks about menstruation and pregnancy has significant effects on the timing and kind of health care she seeks; her social and economic status has a profound influence on fertility decisions.

Summary

Scholars and researchers disagree about the effects of culture on learning. Some scholars, frequently those studying classroom interactions, believe that it has a weak effect. Others, studying culture from an anthropological and psychological point of view, conclude it is of the utmost importance. Weisner suggested that both of these approaches are beneficial for colleges and universities responding to multicultural student populations. "In the classroom, you have to be responsive teachers interacting with individual students and using whatever techniques are effective—cultural accommodations or other methods. As an institution, however, there is a prior set of responsibilities that make the efforts of the faculty possible. There must be a collective, institutional cultural sensitivity that creates a framework in which it is possible to discuss culture in the classroom without becoming political." He urged faculty applying for mini-grants to select an obtainable goal—improving retention of Hispanic nursing students, for example—and to focus on the students, at the same time being alert to any cultural factors that might emerge. He urged others, particularly administration and staff, to do research on students' eco-cultural niches in order to look for cultural features which could be incorporated into campus life as well as the curriculum.

III

Mini-grants

The experience of another culture was profound. It touched my life so that I will never be the same again.

—MSMC mini-grant recipient

The symposium summarized in the last chapter and other presentations created an open dialogue about culture and its role in education. The ideas presented also stimulated many of the faculty and staff to conduct their own research into this complex subject. Mini-grants were the vehicle by which the college promoted such intellectual explorations. The mini-grant program was administered by the director of the CAPHE project with the help of an advisory committee of faculty, administrators, and staff. The application, review, and evaluation process which Mount St. Mary's adopted is described in the following pages.

Objectives

Faculty, administrators, and staff were encouraged to submit proposals related to the objectives outlined in the CAPHE grant:

1. To help faculty and staff better understand the cultures, values and learning styles of multicultural students who make up an increasingly larger proportion of the student body.
2. To research topics related to minorities and the curriculum or student services.
3. To increase faculty and staff awareness of their own assumptions and cultural values.
4. To make the campus more comfortable for multicultural students.
5. To improve the retention rate among ethnic minority students.

Application Procedures

Eligibility All full-time faculty, administrators, and administrative staff were eligible to apply. Faculty, administrators, and staff working the equivalent of three-quarters full-time who had been employed by the college for more than five years were also eligible.

Proposals Applicants were required to submit the following items in their proposals:

1. Objectives of the project.
2. Statement of how the project related to the objectives of the faculty/staff development program.
3. Description of the project, including any materials that would result, such as a bibliography, syllabus, and teaching aids.
4. Description of how the project's contribution to the goals of the faculty/staff development program might be evaluated.
5. Criteria, method, and timeline for evaluation.
6. Staff involved.
7. Timeline for project's completion.
8. Budget for project (maximum grant of $1,000).
9. Letter of support from department chair or supervisor.

Dates Mount St. Mary's received the CAPHE grant in the month of January. The director and advisory committee established four opportunities to submit proposals: in June and November of the first year and in April and September of the second year. Mini-grants awarded in June or April had an expected completion date of the following September, while those awarded in November ran through June, and those issued in September finished in April.

Criteria for Selection The advisory committee and program director evaluated all proposals. Successful applications demonstrated the following characteristics:

1. Fulfilled the purposes and objectives of the faculty/staff development program.
2. Related to the mission, current needs, and goals of the college.
3. Gave promise of long-term benefits.
4. Would significantly enhance minority student learning.
5. Would impact a large number of students.
6. Utilized qualified staff sufficient to achieve stated goals.
7. Demonstrated a realistic, adequately documented budget.
8. Was well organized and well written.
9. Stated clear objectives with activities appropriate to the achievement of the objectives.
10. Indicated the staff member responsible for each task described.

Project Reports Successful applicants were required to give the project director brief monthly updates of three to five sentences. They were also required to submit final reports at the completion of the funding period and to share their results with other faculty, staff, and administrators in written and oral reports as deemed appropriate by the project director.

Awards

The project director and her committee were inundated with applications. As mentioned in the "Foreword," 30 research projects were funded, involving 20 departments and administrative offices and utilizing the talents of over 40 members of the faculty and staff. In order to demonstrate the wide range of research stimulated by this faculty/staff development program, a partial listing of the funded projects is included here.

I. Academic Area Projects

A. *Connections: The Relationship of Art from Different Cultures*
Norman Schwab, Professor, Department of Art

B. *Multicultural Literature: An Annotated Bibliography*
Anne Johnstone, Instructor, Department of English

C. *Preparing Teachers for Culturally Diverse Classrooms*
Nancy Davis Burstein, Assistant Professor, Department of Education

D. *Enhancing Student Teacher Instruction with Preschoolers in Multicultural Settings through Video Technology*
Sister Imelda D'Agostino, CSJ, Assistant Professor, Department of Education

E. *Secondary Teacher Education: Strategies for Teaching Students from Diverse Cultural and Linguistic Backgrounds*
Joel Levine, Assistant Professor, Department of Education

F. *Health Care and Native American Medicine: A Journey of Discovery*
Sharon Golub, Instructor, Department of Nursing

G. *How Culture Influences the Ability of Pregnant Adolescents from African- and Hispanic-American Cultures to Meet Nutritional Requirements*
Catherine Casey, Assistant Professor, Department of Nursing

H. *Analysis of Attrition Data of Minority Students in Nursing*
Mary Hicks, J. Eileen McArow, Mary Sloper, Nancy Taylor, Faculty, Department of Nursing

I. *Cross-Cultural Communication: A Course Module*
Zona Chalifoux, Karen Jensen, Mary Wilson, Faculty, Department of Nursing

J. *Nutrition from the Melting Pot*
Mary C. Colavito, Assistant Professor, Department of Biology

K. *Cooperative Learning Strategies in the Life Science Curriculum*
Jane E. Lingua, Assistant Professor, Department of Biology

L. *A Lexicon of Religious Terms*
Sister Karen Wilhelmy, CSJ, Assistant Professor, Department of Religious Studies

M. *Ethikon Colloquia*
Marie Egan, IHM, Associate Professor, Department of Religious Studies

N. *Theories and Issues in Development with a Cross-Cultural Emphasis*
Joanne Krakow, Associate Professor, Department of Psychology

II. Library and Media Center Projects

A. *Culturally Diverse Library Acquisitions*
Mary Sedgwick and John Coultas, Librarians

B. *Instructional Media Center Acquisitions*
Claudia Reed, Director of MSMC Libraries

III. Student Life and Student Services Projects

A. *Different Voices: Multicultural Dimensions of Leadership*
Cheryl Mabey, Director of the Leadership Program

B. *Financial Aid Opportunities for African-American Students*
Beverly Porter, Director of Financial Aid

C. *Academic Advisement: The Hispanic-American Perspective*
Angelitos Echeverria-Garrett, Instructor, Department of Biology

D. *A Resource Guide for the Teaching of English Survival Skills to Adult Immigrants*
Sister Consuelo Aguilar, CSJ, Director of the ESOLD Program (English for Speakers of Other Languages and Dialects)

E. *Alumnae Mentors: Cross-referencing Accomplishments and Ethnicity*
Margaret Horst, Director of Alumnae Relations

F. *Reference Guide to Ethnic Newspapers in the Greater Los Angeles Area*
Derek Garbellini, News Office Associate, and Nina Kidd, News Office Writer

IV

Summaries of Mini-grant Projects

As teachers, find out what works well in the classroom and share it with each other.

—Thomas Weisner

As the list of projects shows, the mini-grants were remarkably diverse in subject matter. They were also different in methodology and results. Some generated tangible products: a bibliography of authors from minority cultures, a sourcebook of nutritional information on ethnic cuisines, and a library of slides showing graphic art by contemporary artists from diverse cultures. Others resulted in course syllabi revised to include multicultural content. Some researchers devised new methodologies to use in their courses, such as the videotaping of practice teaching in pre-school classrooms, or created new materials, such as biology laboratory exercises based on cooperative learning techniques. Other results were textbooks on teaching in multicultural classrooms for use in elementary and secondary education courses. All projects changed the faculty and staff engaged in them, as well as other members of the college community with whom they shared the results through formal presentations, informal discussions, and written reports. Simultaneously, the college administration continued to stimulate discussion through in-service conferences. As greater numbers of faculty and staff became involved in mini-grants, more people added their voices to the dialogue.

Summaries of six projects are presented here in order to reflect something of the substance of Mount St. Mary's faculty/staff development program and to spark the reader's interest in pursuing research on topics related to culture and learning. Several of the projects funded by mini-grants will be published in full as monographs in this series.

Multicultural Literature:
An Annotated Bibliography

from Anne Johnstone, Instructor, Department of English

Read—read everything.

—Maya Angelou, 1986 Horizons Convocation Speaker

Many liberal arts courses offered by colleges and universities today make no reference to the life experiences of ethnic minorities. Sometimes, this omission is the result of a philosophical decision: the role of the university is to convey the best that Western culture has to offer. More often, however, literature and scholarship by and about ethnic minorities is absent from reading lists and class discussions because faculty members themselves did not receive a multicultural education. Faculty and staff need resources to help them select and utilize works of imaginative literature, biographies, autobiographies, histories, and cultural studies representative of many minority groups. To provide such a resource for the faculty at Mount St. Mary's College, Anne Johnstone, instructor in the English department and director of the CAPHE grant, compiled an annotated bibliography of literature by African-, Asian-, Hispanic-, and Native-American authors.

Most, though not all, entries are extensively annotated. The annotations may include Johnstone's own critical responses to particular works, quotations from the authors about individual works and the writing process, and excerpts from selected texts. The quotations, typical of style and content in each case, capture the work's primary themes and theses, making this bibliography something of an anthology as well. Annotations are more detailed on lesser-known works and authors; established writers such as James Baldwin appear with bibliograhic data only. Authors included meet the following criteria: 1) they have published since 1960; 2) their writing merits critical analysis and is suitable for college courses; 3) they are Americans from one of the four cultures mentioned above; 4) they write in English.

The list of authors is incomplete because the project was finished in September, 1986, omitting important works published after this date. It is also limited by the difficulty of obtaining books by minority authors, who are often published by small presses with limited resources for keeping books in print. Most university libraries have few of these among their holdings to draw on and public libraries practically none. Despite its limitations, the bibliography can serve as a resource for librarians wishing to add multicultural titles to their holdings as well as to faculty broadening course reading lists.

Presented below are very brief excerpts from each section of the bibliography. Readers interested in the entire 50-page bibliography should look for its appearance as another monograph in this series, to be published in 1992.

African-American Authors

Angelou, Maya. *All God's Children Need Traveling Shoes.* New York: Random House, 1986.

_____. *And Still I Rise.* New York: Random House, 1978.
In Part I, "Touch Me, Life, Not Softly," the poet calls forth and welcomes a range of positive and negative human experiences: struggle, love, work, family life, sexuality, relationship, remembering. The poems contain strong feeling intermeshed with commitment to individual purpose and a clear identity of self, particularly expressed in "Phenomenal Woman." In Part II,

"Traveling," the poet portrays places and situations from the perspective of her heritage and experiences.

My Arkansas

There is a deep brooding
In Arkansas
Old crimes like moss pend
from poplar trees.
The sullen earth
is much too
red for comfort.

Part III, "And Still I Rise," ends the collection with poems of transcendence:

You may write me down in history
With your bitter, twisted lies
You may trod me in the very dirt
But still, like dust, I'll rise.

_____. *Just Give Me Cool Drink of Water 'fore I Die.* New York: Random House, 1971.
Part I, "When Love is a Scream of Anguish," draws subjects from emotions evoked when love is textured with obstacles and hypocrisy. Part II, "Just Before the World Ends," portrays the range of emotions inherent in struggle, particularly in work for civil rights and justice, sometimes fulfilling, but many times frustrating. Anger threads through these works recalling racial tragedy and echoing Langston Hughes' question, "What happens to a dream deferred?" Always within the fervor, however, is a lyric quality which transcends anger and despair.

_____. *Gather Together In My Name.* New York: Random House, 1974.

Asian-American Authors

Berssenbrugge, Mei-Mei. *Fish Souls.* Greenwood Press, 1974.

_____. *Random Possession.* New York: I. Reed Books, 1979.

_____. *Summits Move with the Tide.* Greenwood Press, 1974.
Berssenbrugge writes poetry with minimal lines and images, allowing the words themselves to advance and expand in the mind of the reader. She creates a moment and then fills it with implication, drawing from nature and Chinese symbolism, but disrupting these with intrusions of various sorts—sometimes idiomatic—which convey her view that "no beauty exists without danger, and no danger exists without beauty."

_____. *The Heat Bird.* Providence: Burning Deck, 1983.
This book contains four sections: "Pack Rat Sieve," "Farolita," "Ricochet off Water," and "The Heat Bird." Each may be read as one long narrative poem or as a series of individual pieces. All focus on cycles—real and symbolic—within human experience in contemporary society. The title piece further symbolizes human experience through birds who live on carrion.

Chan, Tin-Yake. *The Sandalwood Mountains.* Honolulu: Univ. of Hawaii Press, 1975.

Chang, Diane. *Eye to Eye.* New York: Harper and Row.

_____. *The Frontiers of Love.* New York: Random House, 1956.
Three Eurasian characters in this novel attempt to sift through the life situations they confront in order to find meaning and identity as individuals in a less than affirming environment. Chang says of her work, "I believe an abiding interest in character and emotion informs all my work—not only because the relationships, situations and problems I write about arise out of the characters of my protagonists, out of their personalities, but also because I seem preoccupied a lot with identity or selfness. Being or becoming seems to be the underlying denominator of my work." Chang was born in New York, but spent her childhood in China; consequently, she knows of the cultural dichotomy her characters face. In the following excerpt, Sylvia, born from a mixed marriage, reflects upon her mother's past.

> Americans like her mother had been allowed to stay out of the internment camps because of their Chinese husbands; instead they were required to wear red arm bands with numbers printed on them. She was conspicuous—as Sylvia had always found her mother conspicuous—and to any Japanese gendarme who wanted to stop her and inspect her identity card, Helen was 123.

Hispanic-American Authors

Algarin, Miguel. *Body Bee Calling 'from the 21st Century).* Houston: Arte Publico, 1982.
Algarin calls these poems "nuyorican folklore." His statements to the future come out of a multicultural environment in a big city. His subjects leap from the graphically sensual to the abstract and mystical, reflecting similar ranges in his two major influences: Walt Whitman and Pablo Neruda.

_____. *On Call.* Houston: Arte Publico, 1980.
These bilingual poems cut deeply into the self-identity and way of life of people who live on the edge of survival. Algarin exposes the depths of human sensation in shocking images while not judging any event, only acknowledging human situations, conditions and prejudices.

Rosa

Puma called asking me to remind you
that he made love to you,
that he didn't declare war against
your legs,
that he didn't violate your no
that he was searching for your yes
through the no
that lurks beneath the seeming wanting
to resist,
he says it was love you made not hate,
that it was mutual yielding
not the severing of parts.

_____. *The Time is Now.* Houston: Arte Publico, 1985.
Algarin explores connecting energy which he presents as "chemistry" or the "conversation" between the individual and a loved one, the individual and politics, and the individual and God. The connection expands and contracts, changing the proximity of the two in relationship, while keeping them bonded in a single unit. In each relationship the individual becomes new, but not always better, in response to the other.

Alurista. *Floricanto en Aztlan.* Los Angeles: Chicano Studies Center, UCLA, 1971.
In these "flower songs," Alurista brings a

new dimension to the literary motif of *carpe diem*, "seize the day." Rather than using the argument, "Life is short and time is fleeting," to entice a young lover into sexual pleasure, here the poet calls all human beings, but particularly Chicanos, to walk, run, ride through existence, throwing off empty restrictions while actively seeking harmony and unity.

_____. *Nationchild Plumaroja*. San Diego: Toltecas en Aztlan, 1972.

Native-American Authors

Allen, Paula Gunn (Laguna/Sioux). *Studies in American Indian Literature: Essays and Course Designs*. New York: Modern Language Association, 1983.
Paula Gunn Allen stipulates her intention in this collection to provide information basic to an understanding which will prevent distortion in the teaching of Native American literature. She emphasizes "significance, context, and aesthetics," all arising, she believes, out of "continuity and culture." In her introduction, she says, "Significance, like beauty, is usually related to experience, to emotional and intellectual patterns, and to deep values, all of which one forms within a cultural framework." Aesthetics, she asserts, has meaning only within a tribal or social context. She offers three important guidelines to the non-Native-American instructor presenting Native-American literature in courses of study: 1) provide authentic background material so that the elements of the work come across as intended; 2) avoid attitudes of paternalism or colonialism which breed a sense of cultural inferiority and promote self-hatred in Native Americans; and 3) avoid cliche characterizations such as the "primitive" or "noble savage." The book is divided into the following sections: "Oral Literature," "Personal Narrative," "American Indian Women's Literature," "Modern and Contemporary American Indian Literature," and "The Indian in American Literature."

_____. *The Blind Lion*. Berkeley: Thorp Springs Press, 1975.

_____. *A Cannon Between My Knees*. New York: Strawberry, 1978.

_____. *Coyote's Daylight Trip*. Albuquerque: La Confluencia, 1978
Coyote, in the manner of a clown, mirrors human foibles and exposes truth through his antics. Allen explores these tricks and the creativity of Coyote in her poems while exposing him to varying lights of day and enhancing him with a contemporary perspective. Nonetheless, she reminds us that he is the prototype, the original, the first cause of human energy. She opens with the concept.

> The key is in remembering, in what is
> chosen for the dream.
> In the silence of recovery we hold
> The rituals of the dawn.
> Now as then.
> Watch.

_____. *The Sacred Hoop: Recovering the Feminine in American Indian Tradition*. New York: Beacon, 1986.

Connections:
The Relationship Of Art From Different Cultures

from Norman Schwab, Professor, Department of Art

I am a human being. Nothing human is alien to me.

—Terence

The art of African-, Asian- and Hispanic-Americans has been slow to find its way into the classroom. Art history courses concentrate on the great masters such as Michelangelo, Da Vinci, Rembrandt, and Van Gogh. Even classes in modern art tend to focus on well-known figures such as Pollock, O'Keeffe, and Warhol. Professor Norman Schwab saw the mini-grants as an opportunity to add balance to his art history classes by photographing the work of contemporary ethnic artists. He compiled a collection of 130 slides, concentrating on the work of African-, Asian- and Hispanic-American artists exhibiting in Southern California. Although this geographical focus somewhat limits the scope of the project, his collection and its accompanying commentary indicate the diversity brought to contemporary art by the thousands of minority artists working throughout the United States.

The purpose of this collection is to show people, especially students, the great outpouring of creativity that diversity stimulates. (To help in that endeavor, Mount St. Mary's College anticipates making a set of slides and commentary available at a later date.) Artists from all ethnic groups contribute to, and at the same time reflect, the character of American society. Exposure to their work helps all Americans gain insight into themselves and each other. Although the survey shows the world as seen through the eyes of African-, Asian-, and Hispanic-Americans, the ethnic background is not always apparent in the work. While the art of the late '60s and early '70s addresses the struggle of minority groups in a very direct manner, the work of the late '70s and '80s tends to be more ambiguous, less socially oriented and more abstract. One of the concepts all the artists believe in is their importance to society. Although intuitive and subjective, artists do reflect universal truth in the crucible of the present moment.

When discussing with students the work of ethnic artists like those in his collection, Schwab emphasizes the connections among art from various cultures. Sometimes, these connections are straightforward, acknowledged by the artists themselves. The Impressionists, for example, were quite explicit about their debt to Asian art, and the Cubists owed much to the art of African peoples. In other cases, the artist deliberately borrows from a cultural heritage. One example Schwab uses can be found in the work of Frida Kahlo, wife of Diego Rivera. Kahlo, who was seriously injured in a bus accident that led to over 30 surgeries in the course of her life, frequently dealt with the theme of suffering in her paintings. The painting, *Broken Column*, for example, shows a woman trussed in the straps and bars of traction. Her body is open to reveal a shattered Ionic column. This column suggests the body's skeletal structure, now ruined and unable to perform its function of support. Significantly, it is an Ionic column, the Greek order most associated with the feminine. Kahlo, a Mexican painter, uses this image from classical Greek civilization to emphasize her point.

In another painting, *The Little Deer*, Kahlo depicts herself as an antler-crowned deer that has been wounded by nine arrows. The subject of the painting is not only her physical pain, but the psychological suffering caused by Diego Rivera's frequent infidelities. In this painting, she draws her images from traditional pictures of the saints, such as Mantegna's *St. Sebastian* martyred by arrows. The antler headdress is also an allusion suggesting the horns that the cuckolded husband of an unfaithful wife is said to sprout, according to a mocking European tradition.

Some connections between artists of different cultures occur because they are dealing with the same existential dilemma. Images of the dismembered Osiris, so often found on Egyptian funerary objects, and pictures of the crucified Christ show artists from very different cultures and ages dealing with the mystery of death and the hope of immortality. On a gold coffer from the tomb of Tutankhamen the reassembled body of Osiris emerges from a tree to new life, just as Christ is often depicted rising from the empty tomb. Artists as different as Botticelli, Gauguin, Kahlo and African-American Rex Gorleigh use the images of vines and plants to suggest the process of life—budding, growing, bearing fruit, and dying. These are not borrowings so much as artists using images common to many human cultures.

Some works of art deal explicitly with the clash of cultures and the resulting pain. *Backed Into a Corner*, an installation piece by African-American Sandra Roe, depicts the danger in ordinary situations that members of minority groups often face. The piece consists of abstract, sculptural shapes combined with painted walls to form the corner of a life-sized room. The viewer confronts the piece as if standing at the edge, looking into a fantastic interior space of vibrant color and dynamic imagery. The playful consideration of this colorful phantasmagoria, however, is soon replaced by anxiety as the true, ominous nature of the work is revealed. At closer examination, one notices wedges of broken glass and images of psychological pain laced throughout the work. In the corner, a network of biomorphic forms, perhaps suggesting a figure, is punctured throughout with colorfully painted steel spikes. A plausible interpretation is that the piece is about fear and entrapment. The idea that danger can be found where you least expect it, behind an innocent and seemingly frivolous facade, is central to the message of the piece. In the artist's statement, Sandra Roe uses these words to express her thoughts about her art: "Life, Death, Loving, Living in this diverse world, and above all, Survival."

Much of the art contained in Schwab's collection of 130 slides can be summarized by Roe's words. Some of the works deal with being "backed into a corner." Others deal with being freed from that corner, and still other work celebrates that freedom. Even the most painful of these works is inspiring—filled with the fierce joy of grappling with the human condition. That human struggle to express the meaning of life most deeply connects works of art from all ethnic groups and periods of time. Using visual symbols to express an equilibrium between one's inner world—the world of self—and the outer world—the physical and human environment—is the job and the legacy of artists. They have always dealt with the cosmic questions: Who am I? What am I doing here? How can I survive? The context has changed, the forms of communication have changed, but these concerns remain central to artistic expression.

Cross-cultural Communication:
A Course Module

from Zona Chalifoux, Karen Jensen, and Mary Wilson, Faculty, Department of Nursing

In order to use cultural variables effectively. . . you have to get inside the experience of the other. It's a reciprocal, empathetic understanding that you ultimately have to reach.

—Thomas Weisner

Because of the rich ethnic diversity of the greater Los Angeles area, nurses often care for patients from ethnic groups other than their own. Communication between nurse and patient can be impeded by a variety of factors. Language difference is the most obvious barrier to communication. Even among people fluent in English, differences in cognitive styles, non-verbal behavior, cultural views (on time, illness, and status, for example), and cultural values may cause miscommunication. Failure to communicate may have serious results such as inaccurate reporting of symptoms by the patient, misunderstanding of symptoms by the nurse, or failure to understand and comply with necessary treatment. Teachers, attorneys, and business people encounter similar difficulties in providing service because of cultural misunderstandings. An understanding of cross-cultural communication, then, is necessary if MSMC students are to function effectively in their careers.

Faced with this reality, three members of the nursing faculty set out to design a course module on cross-cultural communication. The one-unit module can stand on its own or be integrated into a psychology of communication class. As a prelude to the course design, Zona Chalifoux, Karen Jensen, and Mary Wilson undertook a review of the literature on cross-cultural communication with particular emphasis on health care. They prepared an annotated bibliography of relevant material and began acquiring books and articles.

In the second phase of the project, they established course objectives, outlined content, identified teaching resources, selected learning activities, and designed a pre- and post-test. One of their hardest problems was identifying the kind and amount of material appropriate to a one-unit module. They also had difficulty defining cultural groups. Asian-Americans, for example, include very different ethnic groups such as Chinese, Japanese, Korean, Vietnamese and Indonesian peoples. Recognizing that content would be limited, they developed a conceptual framework for students, a framework they could apply to any cross-cultural situation they encountered.

The completed module attempts to help students develop an understanding of and a facility with cross-cultural communication. Because students at Mount St. Mary's College come from a wide variety of ethnic groups, the course can have a great immediacy and practical value. Faculty can model, as well as lecture about, cross-cultural communication. Students in the class can serve as resources on the values and views of their own culture. By articulating their beliefs to one another, they become more aware of the unconscious assumptions they may be making.

The module begins with the following course description:

> Ethnic background can have a tremendous impact on communication style. The goal of this unit in cross-cultural communication is to provide the students with a framework within which they can acquire knowledge and develop communication skills that will assist them in communicating more effectively in a culturally diverse environment. This unit will also attempt to foster student sensitivity to, appreciation of, and respect for all cultures.

Course structure is based on seven objectives.

Upon completion of this unit the student will be able to:

1. Describe the importance of cross-cultural communication.
2. Define key terms in the discipline of cross-cultural communication.
3. Develop understanding of the relationship between culture and the communication process.
4. Describe the constituent variables of cross-cultural communication.
5. Identify variations in communication styles among African-, Anglo-, Asian-, and Hispanic-Americans.
6. Seek opportunities for positive interaction with individuals of different cultural groups.
7. Demonstrate skill in locating information on an ethnic minority from library holdings, mass media, and personal observations.

A variety of learning activities is included for each objective. Faculty members can tailor assignments to their own personality and to the characteristics of the particular group of students they have in any given term. Assignments include reading, keeping a journal, writing a research paper from observations of cross-cultural communication, interacting with students of different ethnic groups, and taking part in simulations.

For each objective, students have at least one assignment that involves them in experiential learning. Objective three, for example, is "to develop an understanding of the relationship between culture and the communication process." Four different learning activities have been designed to enable students to achieve this objective. They begin by reading assigned pages of the course text, *Understanding Intercultural Communications* by L. Samovar, R. Porter and N. Jain, and attending class lectures. As an assignment, students are required to answer the following questions in their communication notebook.

1. Why are culture and communication considered to be inseparable?
2. What is culture? How does it affect our daily lives?
3. How does culture affect us throughout the course of our lives?
4. What are the unique distinguishing characteristics of cross-cultural communication? How does cross-cultural communication differ from everyday forms of communication?
5. What are the differences between cross-cultural, interracial and inter-ethnic forms of communication?
6. What are the differences between subcultures and subgroups? How can we determine whether a particular group of people are members of a subgroup or a subculture?

In addition, students are required to get first hand experience of cross-cultural communication by attending a cross-cultural event and reporting to the class. Here are their instructions.

> Attend a cross-cultural event (e.g., foreign students' reception on your campus, international students' picnic, international night, international students' dinner or similar function) involving persons from several countries. Try to meet some persons from foreign countries and find out the

purpose of their visit, their cross-cultural adjustment experiences, and their future plans. Keep track of your communication experience and problems with each person. In what ways are these experiences and problems different from communication with persons from your own culture?

One major assignment, designed for objectives five through seven, is a research paper on the communication styles of African-, Anglo-, Asian-, or Hispanic-Americans. Students are evaluated on their oral participation in class (both discussions and oral reports), their communication notebooks, and their research papers, in addition to a final examination.

The final examination is a complex instrument designed to serve a number of different purposes. It is administered to students at the beginning and end of the course module. Test results are used both to measure student attainment of objectives and to diagnose course strengths and weaknesses. In order to determine student attitudes toward various cultural groups, test designers also devised a series of "scale" questions. Sometimes students were asked to select adjectives rating particular cultural groups. At other times they were asked to report their own preferences in a particular situation such as the choice of a lab partner. Pre- and post-tests are also compared to determine whether changes in attitude have occurred.

A complete course outline with learning activities, suggested resources for teachers, tests, and annotated bibliography will be available in this series of monographs in 1992.

Health Care and Native-American Medicine:
A Journey of Discovery

from Sharon Golub, R.N., Instructor, Department of Nursing

People's beliefs and attitudes about health play a tremendous role in health care decisions.

—Carole Browner

Throughout the Southwest, Native-Americans often receive substandard medical care. While access and economic constraints are a large part of the problem, Sharon Golub hypothesized that cultural misunderstandings may also stand in the way of treatment. Native-Americans, for example, may be reluctant to submit themselves to contemporary medical practices because of cultural beliefs. Those who do seek out Western medicine may fail to comply with treatment instructions because they violate cultural values or are poorly explained. A nurse knowledgeable about traditional, Native-American medicine, Golub reasoned, might be able to reconcile the two approaches to health and improve the quality of care given to Native-Americans.

Golub set out to learn more about Native-American medicine with the goal of passing this information on to students. By sensitizing students to the beliefs of Indian cultures, she could help them become better caregivers to Native-Americans. Learning the way culture impacts health in one ethnic group, moreover, would enable her students to explore, on their own, the link between culture and health in other ethnic populations they served.

Funded by a mini-grant, Golub attended a conference in Tucson, Arizona, sponsored by St. Mary's Hospital and Health Center. This unusual facility integrates Native-American healing and Western medical practices. Speakers included Edgar Monetatchi, Jr., executive director of traditional Indian medicine at St. Mary's Hospital, Tucson, Frank Clarke, a physician who is also a Haulapai Indian, and Jack Whitecrow, executive director of the National Indian Health Board.

Golub expected to hear about herbal remedies and poultices; instead, she learned about the spiritual and psychological dimensions of health and illness. At the end of the conference, she had changed as a person, with new attitudes toward her patients, her students and even her own health. What began as a research project became part of a spiritual journey. In her project report, she invites her reader on a similar journey, presenting a transcription of her notes. Her opening remarks and a few excerpts from her notes follow:

> *What follows are my personal transcriptions of some of my personal notes from the conference. One of the most important things I learned in Tucson is that we travel different roads and have different time plans. We have different experiences to learn different lessons. Therefore, I present the material to you as it was presented to me. In the following writing, you may hear different things than I did. You must come to draw your own conclusions, your own lessons, your own philosophy.*

Wellness and Illness

"In Traditional Indian Medicine we talk about being well. If you *know* that you are well, you will be well. You can *decide* to be well. Therefore, you can see that Traditional Indian Medicine has nothing to do with illness. It has everything to do with wellness. You *choose* to be well in spirit, and your body does it. You put the love on (the love of God, and of those people who love you, perhaps, the love of the medicine man) like another skin. It is ever present; you breathe in love. Pain is a reminder that you are not loving yourself. Be careful of your brain and let your spirit do the

healing. Put your brain in your pocket and let the rest of you do the work. When you say, 'I am sick and tired of being sick and tired,' you are ready to get well. You come into a state of comfort; then you can do anything. In comfort, you can love, learn, create, expand. Become a lover with happiness, joy, pleasure. Then it will be impossible to be ill.

"The caregiver nourishes himself by releasing guilt. You are not responsible for the patient's disease. He is responsible for his disease. Facilitate healing within each individual who asks for help. They must ask; then they must open themselves up to receive. Recognize that you can only help those who want help, then love them unconditionally."

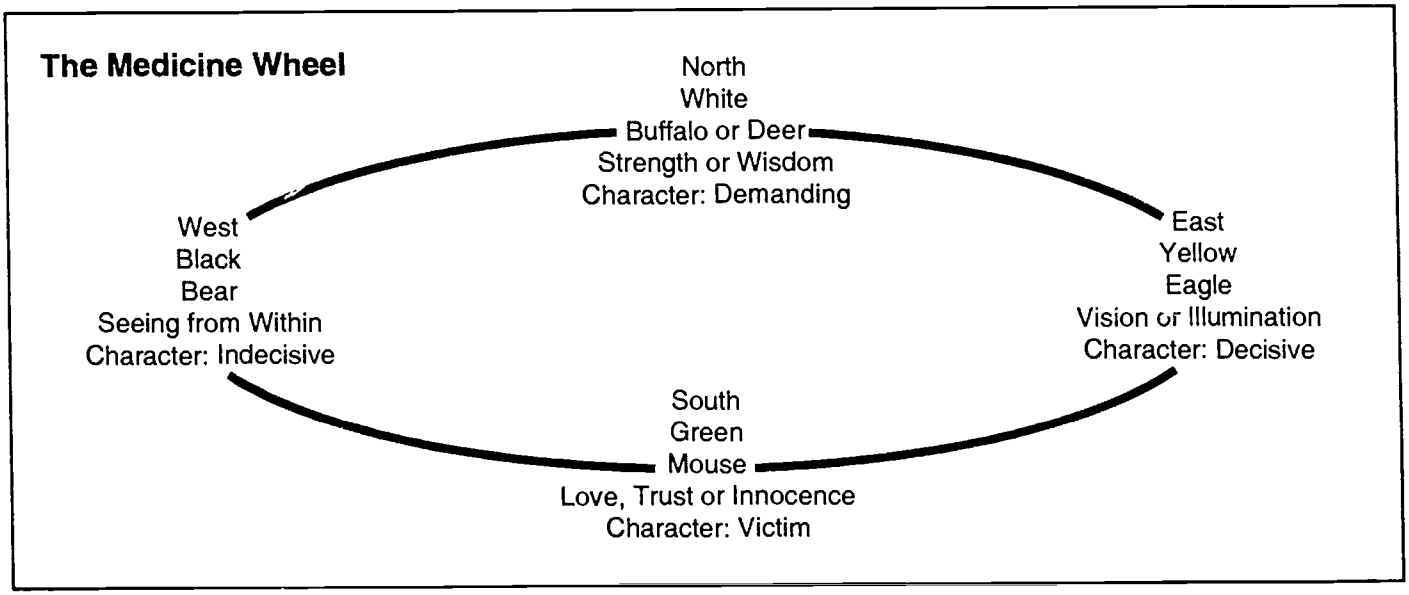
—**Alonzo Flores**, Cheyenne

"A word on humility [which the medicine man must possess]. It does not mean subservience or groveling. It means respect and recognition that other people need to do what they need to do to grow. DO NOT CHALLENGE. DO NOT JUDGE. You do not know where the other person is in his growth. The medicine man speaks with spirit as well as words. He speaks with the *spirits* because that's where he and his patient will learn the truth. A disease involves looking and learning. 'What will you do with it? You wanted this disease. You got it. Now, what will you do with it?' The disease comes to you because you have lived in such a way as to invite it. You needed it. Why? How does it serve you and what will you do with it?"

—**Edgar Monetatchi, Jr.**, Comanche
Executive Director of Traditional Indian Medicine
St. Mary's Hospital, Tucson

The Medicine Wheel

"The study of the medicine wheel leads you to knowledge of yourself. Its purpose is to help you survive, pursue and proceed. How do you know where you are in the wheel? You must look within yourself. In the medicine wheel there are four points: North, South, East, and West. For each direction there is a color, a word, and an animal.



"The man of the East has great foresight and vision. The person from the West is as a bear. He cannot walk a straight line. The bear person is unable to make a decision. The eagle person can see many things the bear person cannot see. If someone takes advantage of you, you are a person of the South, the mouse. You must become a *whole* person. You must be balanced in all attributes. You must daily learn your lessons and journey toward the center of the wheel. Where were you born on the wheel? You must look inward to find out. What kind of person were you when you became aware of the world? If you were bratty, demanding, you were the buffalo. This means you will be a good provider, but you will be cold hearted if you are not balanced. You will be white, cold, of the North. In life you need to yearn for more. You must take advantage of learning experiences. There are 360 different degrees that you can take from as you move through the circle. Each will give you a slightly different experience. Regardless of how long you live, you must apply and receive the gifts of the directions."

—Jake Whitecrow
Executive Director
National Indian Health Board

The Spiritual Life

"Religion is man's formulation of what he sees. But true spirituality is of God. The spiritual life requires a great deal of prayer. It can take many forms but can take place anywhere. In healing, bring yourself before the Great Spirit for purification. Then you can pray for others—perhaps for their healing. Offer the problem to God. You must stay in touch. Surround yourself with a loving presence. You must be *patient.* Answers may come slowly. There is a saying 'what goes around comes around.' When the time is right, the cure is easy. Conversely, there are those who still have lessons to learn to accept the consequences of their actions. Practice patience. Don't succumb to the unwillingness to wait. Too much prayer may lead to nausea. Be in balance. Eat something.

"You bless us all with your presence when you bless yourself with your own love. Try this: see yourself as water in a stream. If you see a rock ahead, you can go over or under it or flow around it gently. Don't fight obstacles. Religion is talking. Spirituality is walking."

—Edgar Monetatchi

—Paul Ortega

—Alonzo Flores

Lexicon of Religious Terms

from Sister Karen Wilhelmy, CSJ, with Eugene Frick, Alexis Navarro and Father Aloysius Michael
Faculty, Department of Religious Studies

Studying an aspect of culture that you don't have words or concepts for is very difficult.

—Douglass Price-Williams

Religious beliefs, rituals, and practices permeate and reflect the culture from which they come. Because religion and culture are inextricably bound together, the faculty of the religious studies department hypothesized that cultural experiences would affect students' understanding of the technical vocabulary used in their classes. An African-American student, for example, may have associations with the words "gospel" or "salvation" that are very different from those of an Hispanic-American or Irish-American. In order to make sure that students understood the precise definitions of technical terms, the religious studies faculty undertook the project of constructing a lexicon with clear definitions and examples of differing cultural associations with each word.

The faculty began by compiling and defining a list of words that make up the special vocabulary used in religious studies classes. For purposes of evaluation, they pre-tested students to determine their knowledge of a random sample of these terms. Of the 182 students tested, 117 students scored at or below 65% correct. The need for the lexicon was clear! Using a working draft of the definitions, faculty members began the project of refining and reworking the definitions to clarify them for the students. They also asked students to provide examples from their own ethnic backgrounds which would complement the definitions.

This task took far more time than was anticipated, largely because students were unable to supply examples of cultural associations with the words. Many resorted to quizzing parents and grandparents with little success. Faculty members asked graduate students from different cultural backgrounds to help with the project and did only slightly better. Why so few examples emerged is not clear. One hypothesis is that the task was beyond the students' understanding of their own cultures. Another is that students educated in a multicultural environment come to share a body of cultural knowledge that is "American," and so agree on the definitions and associations of the terms. Another factor may be the Catholic nature of Mount St. Mary's College. Many religious studies courses deal with Christia. scripture, ethics, and theology, although there are courses on world religions, Judaism, Asian religions, and Islam. Thus, many of the terms in the lexicon arise from the Christian tradition. A majority of the college's students come from the Christian tradition as well; about 60% of the student body are Catholic and many students in the remaining 40% are Protestant. The cultural similarities among Christians of college age, then, may be greater than their differences.

Faced with this unexpected result, the faculty decided to try to eliminate examples that were culturally exclusive and simplify definitions to help students understand them. Together, faculty and students rewrote the definitions until the final lexicon was achieved. In some instances culturally specific examples were possible, and these have been included in lexicon, but most often students and faculty agreed that no culturally specific examples were needed for clarity.

The post-test done by the department indicated that students had gained much from the work of the project. Almost 89% scored 75% or better on an identification of randomly selected terms. The faculty learned as much as the students. In this particular instance, culture proved to be a weak variable as Dr. Gallimore and Dr. Goldberg suggested in the symposium on culture and

learning. Pedagogical methods, particularly those strengthening learning and language skills, were more important than cultural misunderstanding. A sample of terms defined in the lexicon is given below.

Excerpt from the Lexicon

Agape The unconditional love of a Christian for the neighbor. Thus, agape goes beyond friendships and preferences based on mutual attraction, shared interests, ethnic origins and personal charm to the kind of love that God in Jesus has for us. Agape is not the Golden Rule of self-love, but the truth of God's love for us which is undeserved, unmerited, and freely given. The New Testament speaks of two kinds of love originating from agape: 1) the love of community (koinonia) and 2) the love of service (diakonia).

Agnosticism Suspension or denial of the possibility of certain knowledge of the existence of God, the nature of God, or any other supra-empirical realities (e.g., afterlife, the Tao and its tao, BRAHMAN-ATMAN, and so on) because tangible and verifiable *evidence* for belief/unbelief is inconclusive.

Buddha Fully enlightened One, total *condition of enlightenment*, an unconditional final state of being beyond all (life/death & self/world) experiences normally known. There are generally three kinds of buddhas or buddhahood levels: 1) earthly (real, human person), 2) heavenly-transcendent (spiritual being, never human), and 3) unconditional (a state beyond all persons, trans-personal). Many Buddhists revere 1) Gotama, and/or 2) Amida, and/or 3) Vairochana as representatives of three kinds ("bodies") of the Buddha.

God Generally, a *singular, supreme Being* (Great Spirit, Yahweh, Allah, Siva) or Ultimate Vital Force or Law (Tao T'ien). Usually, God is the ultimate creator, lord, and destroyer of all other beings. Because there may be many gods in one religion and because there are many different definitions of God in many religions, religious scholars define God as a term or *symbol* for the *unique, ultimate reality* or being that is singular by its absoluteness, eternity, transcendence, and unconditional character. God may be person, personal, or non-personal in nature; a reality greater than all others that can be known or conceived; ultimate reality experienced as *ultimate concern*.

Incarnation Generally, any person or being in which God/Ultimate Reality *dwells* or *manifests* itself—temporarily (Avatars of Hinduism, mahdi of Islam). In the Christian sense, a singular human being in whom the presence of and union with God are so intense that there is an *identification* of the two *as one person* (Jesus).

Law/Torah This refers to the Pentateuch (the first five books of the Hebrew Scriptures). It is to be understood as norms for a life demonstrating Yahweh's involvement in all aspects of life for Israel.

Meditation One of the many *yogas* (disciplines that restrain and concentrate and purify) of the inner self, the *"mind"* (thinking, feeling, imagining, remembering, passions/desiring) and the *"heart"*; meditation opens this inner self to God/Ultimate Reality. Aims at returning mind and heart to their roots in soul or Atman (deepest interior level or state in one's self) which is experienced in one of three ways: 1) as *insight* or

awakening/enlightenment to the truth, 2) as *tranquility* of ongoing inner peace/quiet of abiding in silence, or 3) as *emptiness*, unconditional state beyond all insight or moods or activity of any kind, absorption in the One ultimate and universal reality.

Reformation A movement in the Church during the Middle Ages, which resulted in the beginning of the division of the Church into various denominations. The movement was lead by Martin Luther in 1517 because of the erosion of papal authority and abuses such as the selling of indulgences.

Reincarnation Rebirth of the soul or other components of a prior self in a subsequent life-form (spiritual, human, or animal, for example) according to deeds or karma (deeds and residues) or other criteria of evaluation (such as spiritual level of development).

Religion In general, a comprehensive vision and way of life, rooted in an understanding or experience of ultimate reality, which aims at the total transformation of the self, its life, and its world in accord with that vision. This vision and way of life are interdependent and integrated into all areas of one's self (mind, heart, soul, body, psyche) and one's life (deeds, intents, words) and one's world (relationships, society); every aspect can become religious in orientation. The way of life usually includes *five elements*: 1) rituals of worship and celebration; 2) moral rites, disciplines, ideals; 3) spiritual disciplines and ideals; 4) community life with structures of fellowship and authority; and 5) sacred texts, traditions, and history as roots of identification. Generally religions are founded by God or by religious geniuses (prophets, sages, saints, incarnations) who more or less embody the basic truths, values, and ideals of life distinctive to that community.

IN THE HISPANIC CULTURE: "*La Religion*" is the great canopy under which Hispanics live. It covers every aspect of life and is sacred to the point that they should be willing to die for it.

Different Voices:
Multicultural Dimensions of Leadership

from Cheryl Mabey, Director of the Leadership Program

Let each of us so live that we will not regret years of useless virtue, inertia and timidity. Let each of us so live that in dying we can say, "All my conscious life and energy have been dedicated to the most noble cause in the world: the liberation of the human mind and spirit, beginning with my own."

—Maya Angelou, 1986 Horizons Convocation Speaker

Mount St. Mary's College emphasizes leadership development as well as academic excellence. Our nationally recognized Women's Leadership Program (featured by the *New York Times* in a December '90 article) offers students the opportunity to study and practice leadership techniques through single courses or a minor in leadership studies. The program focuses on the individual—analyzing and perfecting each student's unique leadership style. Because of this emphasis on the individual, Cheryl Mabey, the director of the leadership program, was interested in studying leadership styles in minority cultures. Her goal was to broaden curricular materials on culture and leadership for the senior leadership seminar, the capstone experience of the program.

She planned to survey current literature on the subject of leadership theory and practice in minority cultures. To flesh out the theory, she intended to compile oral histories of MSMC graduates from various ethnic backgrounds for specific examples of the way culture affected their leadership styles. Almost immediately, she ran into a major obstacle. Information on leadership in minority cultures was scarce. Various works in the fields of educational research, history, anthropology and psychology touched on the subject as did biographies of individual leaders, but no work existed that synthesized diverse cultural views of leadership. She and her students would have to do the synthesis for themselves from primary sources.

Fortunately, Mabey did find other scholars asking questions similar to hers. A conference on leadership sponsored by the American Association of Colleges examined "Leadership in Diverse Places." The National Women Studies Conference focused upon subcultures within the United States at its 1988 conference "Leadership and Power: Women's Alliances for Social Change." At the Wingspread Conference in March, 1988, the Rutgers Chair in Women's Studies identified a major need for research into the contributions which feminism and ethnic minorities can make to discussions of leadership and diversity. Even the Center for Creative Leadership, a corporate think-tank, included a luncheon round-table discussion on leadership and ethnic diversity at its annual leadership education conference. Mabey attended some of these meetings, corresponded with other scholars studying leadership styles among ethnic minorities, and read extensively. She began to draw some tentative conclusions about the ways in which leadership among ethnic minorities differs from traditional styles of leading. One of her discoveries was that leadership in minority subcultures has many characteristics in common with "transformational" or "servant leadership" styles.

A Different Kind of Leader

A hierarchical model of leadership is deeply rooted in Western culture, so deeply rooted that it often goes unquestioned. When introduced to the concept of servant leadership, a high-ranking churchman asked in real confusion, "But a leader has to be over others. How can he be a servant to them?" This pyramidal model of social organization, with the broad base of ordinary people on the bottom and the leader isolated from

them at the top, is the dominant concept of leadership in the United States, but it is not the norm in many minority cultures.

The paradox of the servant-leader is a good introduction to ideas about leadership from other cultural perspectives. Robert K. Greenleaf introduced this term into leadership studies in his book *Servant Leadership*. Troubled by the loss of public confidence in traditional forms of leadership, he retired from his position as Director of Management Research at AT&T. He began to search for a new paradigm different from the "great man" or the "organizational manager" described in standard texts on leadership. He found it in Hermann Hesse's novel, *Journey to the East*, which contains the parable of Leo. Leo, the humble guide on the journey, turns out to be a charismatic leader. Greenleaf describes Leo as one who "ostensibly served only in menial ways but who, by the quality of his inner life that was manifest in his presence, lifted men up and made the journey possible."

Greenleaf's characterization of leadership departs dramatically from traditional theories, which hold that leadership can be defined by personality traits (competitiveness, ambition, forcefulness and so on) or by a position of formal authority in a hierarchical organization (president, dean, and chairman of the board). Both of these theories dominated leadership studies through the 1960s and fit comfortably with a mainly male, white, European mind-set.

Many minority cultures, on the other hand, discourage competition just as female socialization does. Traditional Hispanic-American, African-American and Native-American cultures strongly emphasize the importance of pulling together, helping others, and de-emphasize rivalry and competition. The pyramid does not represent leadership to them.

Among Native-American cultures, respect and influence are given to people who have developed spiritual, physical, and artistic abilities that benefit the community whether or not they translate into marketable skills or commercial success. One Native-American at a recent women's studies conference mentioned that her role as "aunt" gave her more recognition in the tribe than her published works because "aunt" helped the community. Her academic success was less important because it represented achievement of individual goals.

International scholars have theorized that each major culture has its own epistemology, logic, and processes for acting. Many of the basic premises about leading—its goals and processes—may seem alien to people of other than European extraction. The concern for individual acquisition of power, status or wealth as a major goal of learning and leading is consistent with European epistemology. Such goals are inconsistent with African-American cultures, which place a higher value on relationships between people, and Asian-American cultures, which place their highest value on the cohesiveness of the group.

In a multicultural society, the respect for diversity will ultimately need to include a respect for different philosophical premises and leadership styles. The leadership studies literature—outside of biographies and qualitative research methodology—is a long way from incorporating the African or Asian approaches into the scientific, cognitive way of counting and measuring managers' and leaders' behavior. Such diversity would add depth and meaning to the narrow construct of leadership typical of European and Euro-American textbooks.

Having found the best source of information about leadership and minority cultures in biographies and autobiographies, Mabey decided to approach the senior leadership seminar in an experiential way. Small groups of students would be assigned

to study various ethnic cultures through interviews, films and personal narratives. Their task was to identify the dominant leadership styles and techniques and present this information to the class in the words of the leaders themselves through a readers' theater. Her syllabus follows.

Unit Plan for "Voices: Multicultural Ways of Leading"

I. Introduction to Western Leadership Model

A. Review of history text in American History/Western Civilization for what characterizes a "leader" (i.e., male, position holder, top of hierarchical structure, traits).

B. Distribute articles regarding Stanford University's curriculum change of "core" readings including former Secretary of Education William Bennett's view. Discuss why broadening the cultural context of students is a political issue. Does this university decision/public policy debate reflect some narrowly defined notion of who should be a leader?

C. Outline leadership model, which Marilyn Loden defines as "masculine" in her *Feminine Leadership*. Is this model of leadership the prevalent cultural model in the U. S.?

II. *Tale of O* and Valuing Difference

A. After students have read Rosabeth Kanter's *Tale of O*, list anecdotes from their own life stories of "O" experiences. Generate a list of possibilities—what options do "O's" have in the face of dominant "X" culture?

B. Have students write their opinions regarding diversity. "Is it better or worse for society to fuse "O's" into "X's"? Discuss thoughts after students have written.

III. Review of Literature

(In exploring research/writing on multicultural ways of leading, it is important to underscore that no text or major work exists focusing upon the cultural contexts of leading in a general way. In fact, as in many writings by third world women, the works which exist are on highly specialized topics or are published by small presses. Ideas different from the mainstream are difficult to explore in a general forum.)

A. Extended bibliography will be distributed to students to review and use in further study.

B. Discuss anthropological view that a person can not truly become another culture. *Reflections on Fieldwork in Morocco* by Bruce Payne and John Ott of Duke University contains passages suggesting the more an individual studies/travels to a different culture, the more the person learns about his or her own culture. The "other" always remains

"other." Exploration and analysis of multicultural dimensions of leadership, then, cannot proceed comprehensively or easily.

C. Life Story/Case Study Methodology. Students will select a different cultural perspective from their own. In order to construct alternative cultural models of leading, specific life stories of third world women in the U.S. (Asian-Americans, African-Americans, Hispanic-Americans, and Native-Americans) will be explored through reading and film.

IV. Class Project in Multicultural Ways of Leading

A. Initial Organization of Project: Students select cultural group for study. Reading assignments are distributed with dominant Western leadership model worksheet.

B. Initial Group Discussion: With initial readings completed, students meet in groups and work through worksheet on any leadership characteristics different from the Western leadership model.

C. Fieldwork/Independent Study: Students conduct interviews and/or read more extensively. Think. Keep journal with interview entries, reaction/quotes.

D. Group Projects: Students discuss experiences in groups. Then each group formulates outline of "voices" from the selected ethnic culture. Material may include interviews and reading they choose to share with other "voices." Students meet/write/compile subgroup "voice" for rough reading in class (not to exceed fifteen minutes per subgroup).

E. Synthesize Project Into Readers' Theater: Groups present their "voices" uninterrupted. Peer assessment in writing. What did the listener like? What did she want to know more about? What common themes are being expressed? What contradictions? Class forms editing group to synthesize small group "voices" into multicultural whole about living and leading. Class approves synthesis. Practices. Present to invited "experts" and interested students.

V. Multicultural Themes Regarding Leadership

A. After the students' reading, viewing videos/films, meeting women different from themselves and integrating voices into a readers theater, the class returns to what, if any, generalized distinctions exist from the dominant/male model of Western leadership. Specific themes the class will explore include: style of leading, group/organizational structure, objective of leading, communication/problem-solving style, key characteristics. Students will be asked to probe issues of self-reliance and community appropriate activism in what arenas, degree of leader-initiated/leader-responsive behavior.

Final examination question will focus upon alternatives to Western leadership model.

V

Moving Forward:
Beyond the Faculty/Staff Development Program

We celebrate the marvelous variety and richness that the ethnic cultures we share among us bring to each of us, and we point up the need, the serious, enduring need, to understand that richness and joy in it.

—Sister Magdalen Coughlin, CSJ, Chancellor of Mount St. Mary's College

As the mini-grant summaries suggest, the faculty/staff development program occasioned much research and some concrete, curricular change in individual classes. Among the tangible results were course revisions in the departments of art, education, and biology; new courses in psychology, communication, and leadership; new methodologies in the biological sciences and teacher preparation classes; and new resources for the teaching of art and literature. Many faculty members who did not apply for mini-grants made small changes such as including a discussion of minority voting patterns in a political science class or adding a novel by an African-American author to a reading list. Attitudinal changes, although difficult to quantify or document, occurred as well. When asked what qualities they wished to develop in their students, almost every faculty member included an appreciation for cultural diversity. Faculty, administration, and staff at the college acknowledged that the program had been an effective first step in the evolution of multicultural education at Mount St. Mary's College.

Although significant changes had occurred, they were piecemeal and tended to be in upper division or professional courses. Faculty in the department of education, for example, had used mini-grants for revising teacher preparation classes to include techniques effective in multicultural classrooms. Their efforts were so successful that, of five colleges reviewed, Mount St. Mary's was the only one to receive full accreditation under the new Standards of the State of California, which require that multicultural issues be taught in professional (methods) courses. Spurred on by their success, the education faculty applied for and received an additional grant from CAPHE/NYNEX with matching funds from the ARCO Foundation to introduce multicultural material into subject matter classes, such as English and history, required of elementary teaching candidates. The Infusing Multicultural Perspectives Across the Curriculum program, or IMPAC, as it is called, has involved faculty from many different departments and is beginning to change lower division classes in the baccalaureate program.

While the IMPAC program has made an enormous contribution to multicultural education at Mount St. Mary's, it, too, falls short of being comprehensive. The administration and senior faculty recognized that if Mount St. Mary's College was truly committed to multicultural education, an overall review and revision of the curricula was needed. Major questions had to be asked, among them:

- What information do students need to learn about other cultures?
- What skills do they need to develop to thrive in and appreciate a multicultural world?
- What departments and courses can best convey this information and develop these skills?
- Which courses should be required and how should courses be sequenced?
- What additional education will faculty need?
- What new resources, particularly in the library, media center, art and music departments will the college need?

A presidentially appointed *ad hoc* committee of faculty and administrators from both campuses was assigned the task of organizing this major undertaking. Their four-year plan for a review and revision of MSMC's associate and baccalaureate general studies (core) curricula and selected majors has been funded by the Knight and Ford foundations, the Pew Charitable Trust and the Clowes Fund, Inc.

This revision began in the fall of 1990 with additional faculty and staff development opportunities designed to help with the introduction of new multicultural courses and to stimulate discussions of what constitutes essential information and competencies for the new century, balancing the heritage of Western civilization with the history, literature, arts, philosophy, and religions of Africa, Asia, the Middle East and Latin America. Some presentations continued the college's exploration of the differing perspective that ethnic groups have developed because of culture and socio-economic conditions. In another facet of the program, linguistic simulations gave participants the vicarious experience of thinking in another language and trying to process the information received. Strategies for effectively teaching students whose cultural background is different from that of the mainstream were also examined.

The second year has given some focus to revising required courses for the associate in arts degree and adapting content in selected majors to multicultural learners. Another goal in the second and third years is the revision of the general studies program to produce a baccalaureate core curriculum characterized by required courses that are multicultural in content and incorporate: collaborative and active learning techniques; structured small group activities: team teaching by faculty from various departments and outside practitioners; and alternative methods of measuring student learning.

In the third and fourth years the revised curricula in selected majors and in the associate and baccalaureate degree programs will be implemented and evaluated with changes made as the evaluation warrants. In preparation for introducing the new curricula, faculty in the art, literature, and music departments have researched the availability of appropriate instructional materials that will assist them in balancing in their syllabi the Western heritage with that of other cultures, especially of Africa, Asia, and Central and Latin America. These arts and humanities faculty are working with the librarians and media center staff to purchase print and non-print materials for humanities courses and for art and music education.

When the curricular revisions are completed in 1995, Mount St. Mary's College will have a comprehensive program of multicultural education in place. What will that mean for students? They will experience an education that recognizes cultural diversity as a fact of life in American society and in the world. An education that explores what is common to all cultures as human beings try to answer the cosmic questions: Who am I? Why am I here? Where am I going? An education that celebrates what is unique and irreplaceable in each culture. In the giving and receiving of such an education, all of us at Mount St. Mary's hope to understand better our society, each other, and the cultures in which we have our roots.

A Final Word

Faculty and staff development is an essential first step in bringing multicultural education to colleges and universities. The experience of Mount St. Mary's College indicates that a successful faculty/staff development program will be characterized by diversity, a variety of learning opportunities, and long-range goals. MSMC invited scholars from many fields—sociology, anthropology, psychology, and education—as well as artists, musicians, and writers to share their talents with the college community. Presenters came from different ethnic groups and had divergent viewpoints on the subject of culture and learning. The program was characterized by a range of opportunities to become involved. In addition to lectures and seminars, faculty and staff were invited to simulations and to workshops during which they could revise their own course materials. Individual research was supported through mini-grants. Finally, the aims of the program were long-term. Successful multicultural education involves a broadening of perspective that comes about only gradually through ongoing opportunities for learning and institutional support as individuals try out new ideas and techniques. Launching such a development program is challenging, but even small steps bring tangible, rewarding results and build momentum for further efforts. However strenuous, faculty and staff development on the subject of culture and learning is worth the effort. It prepares institutions, faculties and students for the world of the future.

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